

Jesus weeping over his *dead*
Friend, and with his *Friends*
in their *Mourning*.

A
S E R M O N

Preached the LORD'S-DAY after the *Funeral*
Of the Reverend

Mr. *William Cooper*,

One of the *Pastors* of the Church in *Brattle-*
Street, BOSTON. Who died December
13. 1743. - Ætat. 50.

By Dr. *Colman*,
Senior *Pastor* of said Church.

II. Sam. i. 26. *I am distressed for thee my*
Brother! very pleasant hast thou been un-
to me.

BOSTON, Printed by ROGERS and FOWLE,
for J. EDWARDS in Cornhill. 1744.

Jesus rising over his dead
Tomb, and with his friends
in their Mourning.

A

S E R M O N

Preached the Lord's Day after the Fourth
Of the Reformation

Mr. Wm. Cooper



Given by the Trustees of the British Museum
Printed by Wm. Woodcock
1813

By Dr. Colman

Second Pastor of the Church

It being a Sermon preached at the Anniversary of the
Reformation of the Church of England

Boston: Printed by Knapp and Fowler
1813

To the Honourable
JACOB WENDELL, Esq;
With the Honoured BRETHREN
the COMMITTEE of the Con-
gregation meeting in Brattle-
Street, Boston :

Gentlemen,

AS you have chosen to print the following *Sermon*, and to distribute *Copies* of it to the Families of the *Poor* of the *Flock* at your own Charge ; I think my Self obliged to *thank* You in *their* Name, and to do it in this publick manner.

It was not for want of a *Surplus* of the Moneys of the *Congregation* in your Hands ; nor because it would not have been a *Pleasure to them* if you had *used* their Money on this Occasion ; for *they* have *all* shewn Themselves equally hearty *Mourners* under our common Bereavement, and with a ready
§§§ open

open *Hand* and enlarged *Heart*, have more than defray'd the *Expences* of the *Funeral*.

“ *I was a Father to the poor !* said the *None-such* of his *Day*, that upright and perfect *Man* *JOB* : a more *Amiable* and honourable *Word*, a more *tender* and endearing, could scarce be put into a perfect *Character*, nor can ever be wanting in it. — Let the *Pastors* and the *Deacons* in all our *Churches*, and the *Rich* in our *Congregations*, together emulate a *Share* in this *Character* ; dispensing *liberally* both in *Spirituals* and *Temporals* as they are respectively called by *God* ; and *He that minisreth Seed to the Sower*, multiply the *Seed* sown, and increase the *Fruits* of *Righteousness* among us : *Amen*.

I now turn my *Address* to the whole *Church* and *Congregation* ; to whom and to their *FATHERS* I have been ministring these *forty-four* *Years* in a poor and *feeble* manner ; and have had the returning *Sorrows*, within this *Course* of *Years*, of *burying* a *Congregation* ; and now my dear *Colleague* after them ; who also has *Served* with me the last *twenty-seven* *Years* ; and of late has had the whole *Pastoral* *Care* (in a manner) devolved on him, under my growing *Infirmities*.

It leads me to call to your *Remembrance* those *Words* of the *Apostle*, *II. Cor. iv. 7. We have this TREASURE in EARTHEN VESSELS that the EXCELLENCY of the Power may be of GOD and not of us.* — O what a *Treasure* had we in that *Earthen Vessel* which *Death* has lately broken and is mouldring into *Dust* ! What a *Treasure* had we in the *Life* and *Ministry* of your dear deceased *Pastor* ? whose *Lips* must no more speak, nor his *Hands* break the *Word* of *Life* unto us ! how suddenly and insensibly is the
Silver

Silver Cord loosed, the golden Bowl broken, and the Pitcher at the Fountain! — And now his Death reflects back all the Glory of the Light he gave, and of the Good he did among us, upon the BLESSED GOD, who made him what he was unto us! made him out of the Clay, and put a Spirit into him and gave him his Understanding! made him a Vessel of Honour and for such Communications unto us!

Your Ministers, tho' but *Vessels of Clay*, yet have their *Treasures* put into them by the GOD of the *Spirits of all Flesh*, out of which (by Divine Help) they are *laying by* against the *First Days of the Weeks*, then liberally to *scatter* among you, according to the *Wants* of your Souls: *freely* they receive and *freely* give, to every one his Portion in *due Season*. — The *Dispensation* of the Gospel is this *Treasure*, for the *enriching* of your Souls thro' Time and Eternity: It is a *Treasure* of Knowledge, Grace and Comfort; a *Treasure* for *intrinsic Worth*, a *Treasure* for *Variety*; all *saving Truth* and every *saving Grace*, and all *Measures* of Grace attainable, belong to this *Treasury*; and at last it is a *Treasure* in *Heaven* which *faileth not*. — It is a *Treasure* for *Rarity* and *Secrecy*, "*hid in the Field* and *few there be that seek and find it*," which if a Man does he is *made for Ever*, even tho' he *sell all* that he has to *purchase* it.

And it had need be a *Treasure* considering the *Price* paid by the SON OF GOD, to *purchase* the Gospel and its *saving Effects* for us! A *Treasure* is *expended* and not in *vain*; for GOD will have his *Treasures* again from this Earth of ours, in the *Election of his Grace*, the *Millions* that shall be *saved*, and in the eternal *Glories* unto HIMSELF by Them.

But

But *Ministers* are only *Vessels*, and but brittle mean and *earthen* ones ; by whom it pleaseth the LORD JESUS in whom *all* *FULNESS* dwells, to *distribute* unto his *Churches* : they are *made* what they are, they *differ* a little in *Form* and *Capacities*, smaller and greater, for more or less *Use* ; but *all* are for *Communication* to others. Even on *spiritual* Accounts, both intellectual and moral, your best *Ministers* are too much *Earthen* ; and well may they feel themselves to be but *dressie Souls*, when the blessed St. *Paul*, with all his Treasures of Knowledge, Faith, Love, Zeal, Devotion, call'd himself *carnal* ; while he contemplated the *Spirituality* of the Divine Law which he was call'd to preach : “ *The Law is spiritual, but I am carnal.*”

Let it not *surprise* us then to see the *earthen Vessel* which once held great Treasures, *broken* and turning into common Clay : And while we *mourn* the Breach let it be in *Faith*, that CHRIST will one Day *repair* and raise it a *spiritual Body*, like to his own most glorious.

When you bury your *Ministers*, you have the *unsearchable Riches* of CHRIST to live on. With Him is the *Residue* of the SPIRIT, and his Treasures are inexhaustible : He raises up *other Pastors* after his own Heart, and puts *like Riches* into them, for the *Supply* of his Church from one Generation to another ; and “ instead of the *Fathers* are the *Children* whom “ he makes *Princes* in all the Earth : He is the “ *same*, and his *Years* have no End ; the *Children* of “ his *Servants* shall continue, and their Seed be established before Him.

Alas ! what a *vain Institution* may the *preached Gospel* seem, where it is not attended with a convincing,

DEDICATION.

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vineing, regenerating, converting, sanctifying, comforting *Power and Efficacy* ! how *vain* in this Case the *Preaching*, and the *Faith* professed vain ! What go we then forth to *see and bear* ? a *Reed shaken with the Wind* ! even tho' the BAPTIST himself were to preach ! — But how *happy* the *Minister* by whom, and happy the *People* to whom, it pleases the LORD to *speak with a strong Hand* ? The EXCELLENCY of the POWER presently appears in a *Divine EMPIRE of the Holy LAW* over the *Minds, Hearts, Consciences* and *Affections* of Men ! over their *Thoughts, Imaginations, Desires, Wills, Purposes* and *Resolutions* ! This is the *Kingdom of GOD within Men* ! Souls are *conscious* to it within themselves ! a POWER which they neither *can*, nor *desire* any longer to *resist* ; but *yeild* to the *Constraint* with *Thankfulness* and *Joy* ! “ *Thy People are willing in the Day of thy Power, in the Beauties of Holiness.* ” ! this forms all the *Beauties* of Holiness at once in the *renewed, subdued Soul* ! it is the *Life of GOD* restored ; even the *Image and Life* of the SON OF GOD incarnate ; “ *I delight to do thy Will, O GOD, yea thy Law is within me* !

Men may *force* one another to do things *against* their Will ; a *cruel Power* this and *unnatural* ; but to *make* a Soul *willing* to every thing that is *holy, wise and good*, this is the *Excellency of Power* ! So the SON makes Souls *free*, and they are *free indeed* ! they *chuse* the things that *please GOD*, they *lay bold* on his *Covenant*, they *subscribe* with Heart and Hand to the LORD ! they *love his Word* because it is *very pure* ! they *delight in the Law of GOD* after the *inward Man* ! they *love HIM* with all their *Understanding, Heart and Strength* ! they *love their own and others Souls* with a like *earnest* and *sollicitous* *Regard* ; for in *Conjunction* with the *eternal*
Glory

Glory of GOD from them, is *their* eternal *Blessedness* in the Vision of Him ! — Now *THIS* is the *Empire* of GOD in and over *holy Spirits* for ever and ever ! the *Excellency* of this *POWER* shews it to be of GOD, and not of Man.

If you have seen or *felt* any thing of it under our *Ministry*, look not at us, either the *living* or the *dead* ! but *worship* GOD ! and own the *Excellency* of the *Gospel*, as a *Means* in the Hand of the SPIRIT ! *Excellent* are the SAVIOUR and SANCTIFIER, the SON and the HOLY GHOST, in their *Offices* and *Benefits*, for our *Salvation* ! *Excellent* also in their Place are our *Sabbaths*, *Ordinances*, *Church-State* and *holy Fellowship* ! the *New Testament* in the *Blood* of CHRIST, and the *Sacramental Seals* of it !

How excellent then should CHRIST be to us in his *Person*, *Sufferings*, *Death*, *Resurrection*, and *Intercession* for us ; the *chiefest* of ten thousands, and *altogether lovely* ! How *vile* are we and *miserable* in our natural and *unrenewed* State ? viler than the *Clay* and harder than the *Rock* ! How *happy* are the *regenerate*, *penitent*, *broken* and *contrite* Hearts, that *tremble* at GOD's Word ! to *this Man* will I look, says the HIGH AND LOFTY ONE, that *inhabits Eternity*. How *distinguish'd* are such and *honour'd* by *free Grace* ! and how *obliged* to the most *humble* and *fervent Adorations* of it ! How *happy* are the *Ministers* whom it pleases GOD to *use* in the *Display* of his *excelling Power* ! and the *People*, the *Churches*, among and upon whom it is *display'd* ! As the *blessed Apostle* could give *Glory* in the *highest*, and say, “ *He that wrought effectually in Peter to the Circumcision, the same was mighty in me toward the Gentiles* ”.

And

And how should *Ministers and People* together be animated in their *Study* of the *sacred Oracles*, and *Attention* to the *Doctrines, Laws, and Motives* of the Gospel, that they may together experience the blessed *Power*, and reap the saving *Benefits* thereof! For *this* let us wait on our *Ministry*! let *this* be our *Aim, End, Desire, Hope, Expectation* in our assembling together from Sabbath to Sabbath! even with *Faith* and *Prayer* for a saving *Efficacy* upon our Souls! Let us depend on the free, almighty *Grace of GOD*, and ascribe all to it! “*My Soul, wait thou only upon GOD, for all my Expectation is from Him*! Look off from *Men and Means*, which are only what *GOD* makes them, as to any saving *Effects* by or from them. “*Give unto the LORD Glory and Strength*, and so bring your *Offerings of Worship*. “*The Voice of the LORD is powerful, and full of Majesty, and in his Temple let every one speak of his Glory*.

I conclude with that *Divine Supplication* and *Ascription* to the *GOD of all Grace*, which is prepared by the *HOLY GHOST* for *Ministers and People*, thro’ all the ages of the *Church*;

Ephes. iii. 14,—— 21. “*I bow my Knees to*
 “*the FATHER of our LORD JESUS CHRIST; of*
 “*whom the whole Family in Heaven and Earth*
 “*are named; that he would grant you according*
 “*to the Riches of his Glory, to be strengthened*
 “*with Might by his SPIRIT in the inner Man;*
 “*that CHRIST may dwell in your Hearts by Faith;*
 “*that ye being rooted and grounded in Love, may*
 “*be able to comprehend with all Saints, what is*
 “*the Breadth and Length, and Depth and Height;*
 “*and to know the Love of CHRIST which passeth*
 “*Know-*

“ Knowledge! that ye may be filled with all the
 “ *Fulness of GOD*: — Now unto HIM that is
 “ able to do exceeding abundantly, *above all that we*
 “ *ask or think*, according to the POWER that work-
 “ eth in us; unto HIM be *Glory* in the *Church* by
 “ CHRIST JESUS thro’ out *all Ages*, World with-
 “ out *End*: *Amen*.

Accept, my beloved BRETHREN, the DEACONS
 and COMMUNICANTS, with the HEADS and Mem-
 bers of every Family in the Congregation; the greater
 and the less together; this affectionate Address and
 farewell Salutation of your aged dying Pastor; who
 asks your daily Remembrance of Him at the
 Throne of Grace, and is in all the Bonds of Grace
 and Gratitude the Servant of your Faith and Helper
 of your Joy:

Boston, January 5.
 1743.4.

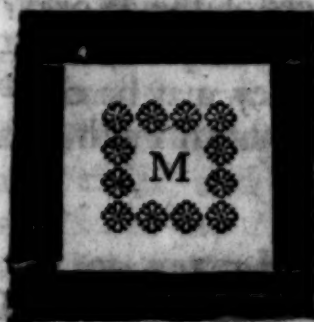
Benjamin Colman.



JESUS *Weeping* Over His *dead Friend.*

JOHN XI. 35.

Jesus wept.



Y *Brethren*, I never had before a like mournful Call to lay these *Words* before You, for your Instruction, Direction and Consolation, as at this Day. Never 'till now was this *House*, this *Church* and Congregation such a Place and Assembly of *Weepers*, as in the *Week* past. Our Eyes poured out Tears to God for the Life of my dear *Colleague*, your deservedly most beloved *Pastor*; that by the Will of God it might have been prolonged and continued to *us*, to the *Town* and *Land*; for an Increase of the richest spiritual *Blessings* to us and them. Our kind *Brethren* and Neighbours, *Ministers* and Churches came *flowing* together to us,
to

to *weep* before and unto the LORD our God with us and for us, that the *Cup* might have *passed* away from us, that we might not have been called to drink it ; and that the *dear Family* might not have had their *Head* and *Father*, and such a one, so suddenly taken from them ; nor yet the Families of the *Flock* beheaded with them ! but the *Cup* the Lord JESUS, the *Everlasting Father*, the Great HEAD of the Church, gives us to drink, shall we not drink it ? More especially when we remember how *He* himself has *wept* and *bled* for us ; which my *Text* and *Context* now brings to your *pure* Minds and affected Hearts by Way of *Remembrance* ; that we may learn of CHRIST how to sorrow after a *godly Sort*, with a *Faith* and *Love* which is in *Him* and from *Him* ; and with a *Repentance* unto *Salvation* never to be repented of. For if *Jesus wept* in the Days of his *Flesh*, bearing our Grievings and carrying our Sorrows, was it not to *sanctify* the Sorrows of the *Members* of his *Body*, the Church, through all Ages and Places of the World ? And to *teach* them when and how to *weep* for themselves and with one another ; that they may be comforted and *edified together*, by their mutual Faith and Love.

With this holy *View* and Hope I return to my *Text*, which consists but of *two* Words, and is I suppose the *shortest* Verse in the *Bible* ; but as *full* of Sense, as *copious* a Subject for our pious Meditation and solemn Instruction, as any one in the *New-Testament* : more especially in the Day of our own *bitter* Grief, and *godly* sorrowing over our *dead*.

Jesus wept. — The last Time I spake to you, I exhibited your *Lord* and *Saviour* to you (as I could) in

in the Glory of the *Lord our Healer*, "*Eneas, JESUS CHRIST maketh thee whole !*" We were then looking to our *Lord Jesus* that he would have pleas'd to heal his *Servant Cooper* ; to have only spoken the *Word* and rebuked the *lethargic Symptoms*, of but a *few hours* date ; as by the Mouth of *Peter* he releas'd *Eneas* from the *deadly Palsie* of *eight years* standing.---The *Lord* was then with us to *bear*, tho' not to *heal* ; and the *Tears* of that *solemn Day* are in his *Bottle*.--- And now I represent *Him* to you again as *present* with us and *weeping* ; I mean with *them* that are weeping to *Him*, even to *Him* : as the *Sisters of Lazarus* were doing, when in my *Text* he came to them in their *Tears*, after the *Funeral* of their *Brother* was over.

O my *Hearers* ! that we could now *all* by *Faith* see *Him* present, with an *Eye* of *Concern* for us ! O you that are *Believers* in him may he thus *manifest himself* to you, *so as not to the World* ! look up and realize *Him* looking down on his *Friends* in mourning.--- Was not our *Mr. Cooper* one of *them*, as well as *Lazarus* ! the *LORD* gives me *Confidence* to say, "*he was* ! and did not the *Lord* weep and bleed for *him* ? yes for *him* among the *Number* of his *chosen* and called and saved : And can we *weep* while we *realize* this ? And that with a *Faith* and *Love* which as to *him* wipes away the *Tears*, although we weep on for our *Selves* and our *Children* !

But I must again return to my *Text*, --- from one *Transport* and another ; now of *Sorrow* and then of *Joy*, which by *Turns* carry me on and off ; as the *Flame* catches at the *smoking Brand* and flies off again.

JESUS wept : But as *Hazael* the *Syrian*, beheld the *Tears* of the *Man of God Elisha*, and asked him,
 "Why

8 JESUS weeping over

“ Why weepeth my Lord ? So let us now look into the more special Reason of the flowing Tears of our Lord Jesus at the House of Martha and Mary. The whole Chapter is full of this : “ Lazarus, the Friend, whom he loved, was dead, and buried ! The Sisters of the deceased, whom he also loved were before him in their Mourning and great Distress. They had said many moving Words to Him, and he many precious Words to them : Mary, as soon as she saw him, fell down at his Feet, saying, “ Lord, if thou had’st been here, my Brother had not died ?—— Now when Jesus saw her weeping, and the Jews also weeping that came with her, he groaned in Spirit, and was troubled, and asked “ where they had laid him ? And in his Way to the Grave of Lazarus it was he wept.

Some have been ready to fall in with Jerom’s Note upon my Text, “ That Christ wept in Compassion to Lazarus ||, whom he was now going to recall into a sinful troublesome World. Christ, says he, did not weep our Tears ; he mourn’d over Lazarus, not because dead, but because now to be bro’t to Life again : But I drop this as a singular Strain, though it afford us a very profitable Reflection.

Some again have been ready to think that our Lord wept, groaned in Spirit and was troubled to shew himself displeased at the inordinate Grief of those that were about him : When he saw their Weeping, the Sisters weeping and the Jews weeping, he was troubled at it ; as in Mark v. 39. *Why make ye this Ado and Weep ?* There should not be this Degree of Sorrow over a Saint’s Remains, whose Spirit is in Heaven ; at Rest, in Glory.—But this seems not to

|| Mr. Burkit.

be

be the Meaning of our Lord's Tears or Groans at this Time.

And yet as the *Greek Words* v. 33. *he groaned in the Spirit* properly signify to lament or groan with *Anger* and *Indignation*,† we may suppose our LORD was now in Part thus affected at the “ *Unbelief* and “ *Hardness* of the Hearts of those weeping Jews, “ who while they shewed so much *Humanity* and “ *Tenderness* to their grieving Neighbours, yet had “ no Sense of their *cruel Enmity* to Himself, nor of “ the *Miseries* they were bringing on themselves “ thereby. — He wept in Compassion to the *obsti-* “ *nate Jews*,* whose final *Impenitence* he foresaw, “ and how much the Guilt of it would be *aggra-* “ *vated*, in Consequence of their being Spectators of “ such a *Miracle*.

And there can be no Doubt at all, but that our LORD at this Time *groaned* in Spirit and was *troubled*, in a deep *Resentment* of the calamitous State of human Life by Reason of *Death*, and the *Flood* of Affliction which *drowns* the Earth from Age to Age on this Account. The LORD groan'd as being *burthen'd* under the Pressure of that *Evil* and Sorrow which Sin has brought upon the Children of Men, by bringing Death upon them. For was it not the *Groaning of the Creature for Deliverance from this Bondage of Corruption* which had brought Him down from Heaven? and well then might his *Eyes* and *Ears* now affect his holy *Heart*, and draw from him both *Groans* and *Tears*.

Moreover he *bare* our Griefs, and *carried* our Sorrows, and might well *weep* under them, for they lay

† Dr. *Guyse* in Loc.

* So Dr. *Doddridge*.

heavy on him; and he might well grieve in Spirit and be troubled.

But what is most plain from the whole *Context* is, that *Christ* here wept to express his sincere and great *Sympathy* with his dear Friends in Sorrow. There was not only a professed *Friendship*, but a real Love betwixt the LORD and this bereaved Family: He found 'em all in Tears upon a just and fitting Occasion, and in a *suitable* Manner and Degree, and he wept with them. Not only had he *Compassion* on them, as on the Widow of *Naim*, as she follow'd her Son to the Grave; but his *Bowels* were here troubled for his near *Acquaintance* in Distress.

He whom the LORD loved lay dead, and those whom he loved were mourning over their Dead, and here were the sounding of his Bowels. This Sense the Jews put upon his Sighs and Tears; they said "Lo! how he loved him."

And to be sure our Lord wept for an *Example* to us, to teach us how to weep *with them that weep!* to recommend to us a tender and compassionate Disposition; to teach us to *sympathise* with our Friends in Sorrow, and to mourn the Death of our dear and godly Friends. We must go and do likewise. "They that truly love their Friends (says Mr. Henry) will share with them in their Joys and Griefs; for what is *Friendship* but a Communication of Affections.

The Tears of *Christ* were from no Degree of *Weakness* or Imperfection, nor in any *Excess*; all that he did was perfect. The Affections and Passions which he felt and expressed were always innocent and holy: they never got the *Mastery* of Him, never ran away with

with him; he always govern'd them and had them in perfect Subjection: his *Love*, his *Anger*, Sorrow or Joy were never immoderate or intemperate. He troubled *Himself*! so the *Greek* is, and it intimates (say one *Expositor* and another) the Command he had of his Affections, the *Possession* of his own Soul: "His *Passions* rose by his Will and Choice, to what *Height* was proper and fitting; and they were calm'd at his Pleasure.—As the *Winds and Seas* obey'd him, so were his holy Affections in a perfect Obedience to his holy *Mind*. We may say on *this* Account as well as *that*, "*What Manner of Man* was this! in whom all was *pure* and *holy*! Says One, "Like the shaking of *pure Water* in a *crystal* Glass, which still remains *clear*. There's *Dirt* and *Mud* at the Bottom with *us*, and when we are shaken it presently flies *up* and is seen in *us*; but when the *Tempter* came and tried *Christ*, he found *nothing*, no not a *Mote* in him.

He troubled *himself*: "He had all our humane *Passions* or Affections; but in a perfect *Command*; "they were never *up* (says *Mr. Henry*) but when he "call'd 'em up himself! Others could not trouble "him, any further than he *saw Cause*, and was pleased "to trouble *himself*. "He compos'd himself to *Trouble*, and was never discompos'd, or put into *Disorder* by it. He was *voluntary* in his *Passion* and "Compassion: He had Power over his *Grief*, "as he had over his *Life*, to take or leave it, to "lay it down or raise it as he would.

I will only add, The LORD JESUS was in all Things made *like to us*, but *without Sin*. He was necessarily subject to humane *Passions*, by taking on him humane *Nature*; but so as to be always subject to *Reason* and *Grace*, which were ever in Power and

Rule within him.—As *Calvin* says, “ the *Son of God* by taking upon Him *our Nature*, did also *freely* put on our Affections : Only, whereas our Passions are become *sinful*, irregular and immoderate, there never was any Thing of this in *Christ* : No Passion in Him ever exceeded the due Bound, or was at all exercised but upon a just and reasonable Cause : The *first Adam* was created holy and perfect, but the *second Adam* liv’d so.

I return now to take a more *particular* Account
 1. Of the *Thing* here recorded of our LORD JESUS, that he *wept*. 2. Of the *Occasion*, his *Sympathy* with his Friends in their lawful and *pious* Sorrow over their *Dead*.

And *first* I shall observe, that our LORD JESUS while here on Earth, did on one Occasion and another *weep* or shed Tears : *Secondly* that he wept with *his bereaved Friends* in their *Mourning* over their *Dead*.

I. Our LORD JESUS, when he was here on Earth, did upon one Occasion and another *weep* or shed Tears. This was not the only *Time*, nor *Death* the only Occasion upon which he wept. We find him in Tears often. It may be very profitable and instructive to us to observe the *Reasons* of our SAVIOUR’S *weeping* at one Time and another. We may be sure that *Tears* were made for such Occasions ; and that it is not only *lawful* but a *Duty* then to weep. Whom should we learn of, and imitate, but *Him* ?

Christ wept for the *Sins* of Men. He had no Sin of his *own* to weep for ; he wept for *ours* : The *Sins* of *others* grieved him to the Heart, and drew Tears

Tears from him. We read in *Mark* iii. 5. of his looking about with *Anger* upon an *Assembly* or *Congregation*, being *grieved* for the *Hardness* and *Blindness* of their *Hearts* : They were wickedly, ignorantly or maliciously *watching him*, whether he would heal a poor *wither'd Hand* upon the *Sabbath Day* that they might *accuse him* ! His *Grief* at this their *Ignorance* or *Perverseness* was from his *Divine Goodness* and *Compassion*. Their *Hearts* were *hardened* indeed, whom neither the *Misery* of their poor *Neighbour* could move, nor yet the *Mercy* of *Christ* to him. He pitied the *Sinners*, while he had *Indignation* at their *Sin*. “ His *Anger* and *Grief*, under this just and great *Provocation*, was without “ the least *Perturbation* in him ; but it teaches us to “ mourn the *Hardness of Heart* we feel within our- “ selves, or see in others.

Again our *LORD* wept as he entered the *City Jerusalem* in his humble *Triumph*, *Luke* xix. 41. And when he was come near, he beheld the *City* and wept over it. He wept first for their *Sin* and *Obstinacy* in *rejecting* and *murdering him* ; (this is the *Heir*, come let us *kill him*) and then for the *Destruction* and *Ruin* which they were bringing on themselves. *Sinful Places* and *Persons* are to be *wept* over, and a *gracious tender Spirit* is ready to do it. The *LORD JESUS* knew that now, within a few *Days*, they would shed his *Blood*, and fill up the *Measure* of their *Sin*, and he wept over 'em. It was not for *Himself*, for he was now going in *State* unto his *Cross* ; but for *them* he wept who with *wicked Hands* would quickly *crucify* and *slay him*. * Let us learn of our blessed *LORD* to *grieve* for our *own* and *others* *Sins*, and *most* for our *own*, as committed against *him*, feeling the *Plague of our own Heart*, and looking to *Him* as *pierced* by us. So *Peter* went out and

and wept *bitterly*, when *Christ* cast a compassionate *Eye* upon him. The Lord look on us, and set us a sorrowing to Repentance !—*David* in the Spirit of *Christ*, and as his *Type* tells us, “ *I beheld Transgressors and was grieved* ; and the *Mark* of *Christ* is set on them that *sigh and cry* for the Iniquity of the Places where they live. *Ezek. ix. 4.* The gracious King *Josiah* shone on the Throne of *Israel* in this holy tender Spirit of Penitence ; “ *he humbled himself, and rent his Cloathes, and wept before GOD,* as he read in the *Book of the Law*, and saw the *Wrath* that was ready to fall upon his People : 2 *Chron. xxxiv. 27.*

The Reason which it pleased our LORD JESUS to give for his falling Tears as he beheld the City, was this——“ *For the Days shall come upon thee, when thine Enemies shall cast a Trench about thee, and lay thee even with the Ground, and thy Children within thee.* In this the weeping Prophet *Jeremiah* was the *Type* of JESUS : He lamented the first Desolation of *Jerusalem*, *Christ* the second. What a *Wish* was that of the broken-hearted Prophet ? *O that my Head were Waters, and my Eyes a Fountain of Tears, that I might weep day and night, for the Slain of the Daughter of my People !* He gave himself a full Vent in his *Book of Lamentations* : Chap. i. 16. “ *For these things I weep, and my Eye runneth down with Water, my Children are desolate and the Enemy hath prevailed !* ——It is hardness of Heart not to grieve, when God afflicts and corrects : *Jer. v. 3.* *I have stricken them, but they have not grieved, they have made their Heart hard as a Rock.*

Again, *Christ* wept under the *Imputation* of Sin to him. Our Sins were reckon'd to him, laid on him : He was made Sin for us, was dealt with as if he had been

been a Sinner. "He was wounded for *our* Transgressions, and bruised for our Iniquity; it pleased the Lord to bruise him and put him to Grief. Isa. liii. Now under this Imputation of *Sin* to him our LORD poured forth strong Crying and Tears. Heb. v. 7. He did so in his Agony: It was an exceeding Sorrow to the holy Soul of Christ to be made Sin: the Thing most odious and accursed to him! It made him, exceeding sorrowful, even unto Death. — How then should we mourn under the Guilt and Conscience of Sin? *All we like Sheep ran astray, and the LORD has laid on Him the Iniquity of us all.*

Our LORD wept in Prayer to GOD: He poured out Prayers and Supplications, with strong Crying and Tears: When He pray'd so fervently in the Garden, they were not dry Prayers. The gracious Affections of the Soul should be in a lively Exercise in Prayer, and every Affection may at Times produce Tears; as of Fear and Grief and Shame, so of Love, Desire and Joy. — Job pray'd and wept in his Affliction; "My Eye poureth out Tears to God: Hannab pray'd to the LORD and wept sore: David pleads his Tears with GOD, "Hold not thy Peace at my Tears: And God's Answer to Hezekiah was, "I have heard thy Prayers, I have seen thy Tears. It is also the Direction and Promise of God to his People, Jer. xxxi. 9. "They shall come with weeping and with Supplication. The Soul it self is sometimes poured out in Prayer, no wonder then if it flow out in Tears: Zech. xii. 10. "I will pour out on the "House of David, and on the Inhabitants of Jerusalem, the Spirit of Grace and Supplication; and "they shall look upon Him whom they have pierced "and mourn; as he that mourneth for an only Son, "and that is in Bitterness for a First-born. Is it not in

16 JESUS weeping over

in *Tears*, and *Floods* of them, that *this* Grief is vented by the tender *Parent* ?

Finally, Our LORD CHRIST wept as well as *bled* in Way of *Atonement* and *Satisfaction* for the Sins of his People. Not that his *Tears* without *Blood* could have *atoned* for Sin : It was necessary that the *Messiah* should *die*, and be *cut off* ; without the shedding of *Blood* there could be no *Remission* : Heb. ix. 22. *Life* must go for *Life*, the *Life* of the *Surety* for the *Life* of the *Criminal* : We are redeemed by his *Blood*, as of a *Lamb* without *Blemish* : A *Body* and *Soul* were prepared by the HOLY GHOST for an *Offering* and *Sacrifice* to GOD of a sweet *Savour* : *He made his Soul an Offering* : He was going to his *Cross* when he wept in my *Text* : There he was to *bear* our Sins in his *Body* on the *Tree* ; they *pierced* his *Hands* and *Feet* : Then was his *Soul* *sorrowful*, and what did he *say* ? *My GOD, my GOD, why hast thou forsaken me* !—GOD put his *Tears* and *Blood* into one *Bottle* ; are they not in his *Book* ? The *LAMB* is worthy that was *slain* ; worthy to take the *Book* and to open the *Seals* thereof !—Learn O *Believer*, how to prize and improve the inestimable *Tears* of thy *SAVIOUR* ! He pray'd with *strong Cryings* and was *heard* ! His *Blood* still *cries*, and is heard for *ever* ! For he ever liveth to make *Intercession*. O how should *You* believe, and love, and *weep and pray*, as the ever holy and alwise *Providence* of GOD calls you ! and be *heard* for *Christ's* Sake.

We have thus seen how our LORD often *wept* upon one *Occasion* and another : But there is yet *one* behind, and to be nam'd by it self, which is that in my *Text*, and is to be considered by itself.

II. Our LORD JESUS wept with his Friends in their Sorrows, and in their mourning over their dead, from a true and tender Sympathy with them. He visited and comforted them and mixed his Tears with theirs. In their Distress they sent to him, and his Love and Piety brought him to them in his own Time. — When Lazarus was taken sick, the Sisters sent to him, in Words (the best that could be) to bring him, speedily to them: when he was dead CHRIST said, “our Friend Lazarus sleepeth, but I go that I may awake him:” When he saw the dear Family all in Tears, and the Neighbours weeping with them, he wept likewise and groaned in Spirit: It was because he loved them: see, said the Jews, see how he loved them! again he groaned in himself and came to the Grave.

His Tears shewed him to be a true Man, and a true Friend; a good Man and a tender Friend; a Friend in need, which is a Friend indeed. Prov. xvii. 17. *A Friend loveth at all Times, and a Brother is born for Adversity.* CHRIST is the Friend that loves at all times, and the Brother born for the Help and Comfort of his Brethren in all their Adversities.—He is the repenting Sinner’s Friend, the sorrowful Souls Comforter: Surely he bears their Grief, and by his Sorrows they have Comfort.

It was that Mary which anointed the LORD with Ointment most precious, and wiped his Feet with her Hair, with whom our Lord here wept: She did this against his Burial, Chap. xii. 7. So she returned to our Lord her Tears of Gratitude, Faith and Love, Humiliation and Repentance, for his Tears of Grace and Sympathy. “The Perfume of that Ointment was a fit Emblem of the sweet Odour of Christ’s approaching Death and Sacrifice, and of the Graces of the Spirit which

which should be *shed abroad* in Consequence thereof. — Christ and Believers are *constant* Friends; whom he loves he loves to the *End* and they that truly love him will do it to the *Death*. Believers *change* their outward Condition often while in this World, but not their Spiritual State; their Union to Christ and Interest in Him abides; for *He* is the *same* to them and changes not.

In particular He is the *Mourners Friend*: the *Spirit of the LORD* has anointed him to preach good Tidings to the meek, to bind up the broken in Heart, to give unto them that mourn in Zion Beauty for Ashes, the Oyl of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness. Isa. lxi. Such was CHRIST in his Ministry on Earth! he blessed the Meek, the Mourners and the poor in Spirit; he revived the Spirit of the humble and the Hearts of the contrite ones. The Chapter wherein my Text is, is exceeding consolatory to the bereaved; and the following Chapters more abundantly so to the troubled in Heart!

—“Ye believe in God, believe also in me: in my Father’s House are many Mansions, I go to prepare a Place for you: and I will pray the Father and he will give you another Comforter, to abide with you for ever.”

Such was the *Language* of his Tears in my Text, and now let us enquire, — “Why did our dear LORD please to weep here on Earth, on one Occasion and another? and particularly with his godly Friends in their Mourning over their dead? I answer

1. Was it not to show himself a *true Man*? and that both in Soul and Body he was made like to us, and as one with us? that he had the proper *humane* Affection of Grief in his Soul, and that it shewed

shewed it self in Him as in us, by Tears in his Eyes : For as much then as the Children are Flesh and Blood, and wont thus to mourn ; He also himself took part of the same ; that it might be seen he was truly a Son of Adam, a Son of Abraham, a Son of David, and the Son of Man : his Tears, running from his Eyes did shew him to be so ; for to weep is proper to Man only. — Angels have no Tears, and the Creatures below us do not properly weep ; but the Sons and Daughters of Men are born in Tears and buried with Tears ; and they weep more or less from their Birth to the Grave, Exod. ii. 6. *And behold the Babe wept.* — If our Lord had not sometimes wept he had not so much appeared to be of the Seed of David according to the Flesh. He was also now going to shew Himself to be the Son of God by raising Lazarus from the Dead ; But in his Way to the Grave he would first shew himself to be the Son of Man by weeping. “ He seasonably gave this Proof of his Humanity, as he was going to shew and prove his Divinity.

2. Our Lord's Tears were a Part of the Fulfilment of Prophecies concerning him ; that he should be a Man of Sorrows and acquainted with Grief. It answers to the whole Strain of the xxii. Psalm, and the liii. of Isaiah. We read of his Sorrows often in the Prophecies of the Old Testament, and never of his Laughing thro' the holy Gospels. We read of his rejoicing in Spirit, but that might be even in the midst of Tears ; for so he gave Thanks at the Grave of Lazarus, v. 41. *Jesus lift up his Eyes (his weeping Eyes) and said, “ Father I thank thee that thou hast heard me ; and I know that thou bearest me always. David was a Type of Christ in the Day when he was rejected of Men, he went weep-*

ing thro' the very same Way where Christ wept when he beheld the City.

3. Our Lord's weeping is a Representation of Him to us as our *compassionate* and merciful *High-Priest*: according to the *Apostle's Words*, *Hebr. ii. 17, 18. Wherefore in all things it behoved him to be made like to his Brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make Reconciliation for the Sins of his People; for in that he hath suffered, being tempted, he is able to succour them that are tempted.* Which Words, because of their Importance to us are in effect said over again to us, *Chap. iv. 15. For we have not an High-Priest which cannot be touched with the feeling of our Infirmities, but was in all Points tempted (or tried) as we are, yet without Sin.* In the same *Epistle* we moreover read, that *He can have Compassion, for that He himself also was compassed with Infirmity.* Thus from the very *Tears* and *Compassion* of *Christ* the holy *Scriptures* direct our *Faith* to him, and draw forth our *Love* to him as our proper *Saviour*, and the one *Mediator* between *God* and *Man*, the *Man CHRIST JESUS*.

4. The *Tears* of *Christ* at the *Grave* of *Lazarus*, teach us to *mourn* over our *dead*, should comfort pious *Mourners* and ease their *Grief*, and direct us to *weep* with one another, in hearty *Sympathy*, under *Be-reavements*.—— I have said three Things here which are very much the proper *Application* of the present *Discourse*.

1. To be sure our *Lord's Tears* do countenance our *mournful Tears* over our *dead*. *Christ* would not have wept with the *Sisters* if their weeping had not been *lawful* and decent. It is not only *humane* but
religious

religious to weep under such Providences. God has made us to weep on such Occasions, the Constitution of our Nature is for it, and his Word directs to it. In the Days of our Bereavement the Lord of Hosts, the God of the Spirits of all Flesh, calls us to weeping; "be afflicted and mourn and weep. The Practice of the Saints on holy Record shows their Judgment in the Case, in the strongest Manner. Abraham, the Father of the faithful mourn'd over Sarah, and arose from weeping over her to purchase a Burying-place for himself and her. Jacob and David were great Mourners in their Bereavements, and even exceeded. It was a strange thing in Israel, that the Prophet was forbid to weep or mourn, when God took away the Desire of his Eyes with a Stroke: He was a Sign that Day to Israel, the Case was extraordinary, and not meant as a Precept or Rule to others: A strange Word of the Lord was it to a Son of Man, to forbear to cry, and to make no Mourning for the dead. — Only let us take Care that our Grief be calm and moderate, holy and gracious, under such Dispensations of Divine Providence. In Rama there was the Voice of Lamentation, Weeping and great Mourning, Rachel weeping for her Children! but it was carry'd too far when she would not be comforted because they were not. In like Excess her dear Husband had long before wept for his Joseph, when he tho't him rent to Pieces by some evil Beasts! and yet the Daughters of Rachel in the Day of Rama had a much sorer Cause of Mourning, when a much more bloody Beast, Herod, butcher'd their many Children before their Eyes. Our Lord has taught us, not to make ado in weeping, in the House of Mourning: The less we can sorrow as without Hope, the more sure and certain our Hope is of a blessed Resurrection, with respect to our dead and our selves, the more blameable is the ado in sorrowing

rowing. We are instructed therefore by the HOLY GHOST, and requir'd to weep as tho' we wept not, in this passing World, I. Cor. vii. 30. Let there be as little *Disorder* or *Excess* in our Grief as may be.

2. Our *Lord's Tears* should comfort pious *Mourners*, and help to dry up their Tears. We visit our sorrowful Friends, and weep with them, to ease and assuage their Grief if we can. The Law to us is a most kind and gracious one; "bear ye one anothers Burdens, and fulfil the Law of Love. For this End Christ visited the Sisters, and said to 'em, "your Brother shall rise again! I am the Resurrection and the Life: He that believeth in me, tho' he be dead yet shall be live! believest thou this? they say unto him, yea Lord.

When the good Friends of Job heard of the Death of his Children, and of his other great Sorrows, they came together to mourn with him and to comfort him. The Religion of Sympathy has been the same in all Ages among the People of God. All that becomes the Humane Nature receives a high Lustre and Exaltation in the Doctrines, Laws and Examples of the Divine Grace, given us in the holy Word; and the more because the Infirmities of Nature, and even of Grace in the Flesh lusting against the Spirit, are not omitted amidst the Eminencies of Faith, Patience, &c. which we find on holy Record.

The Use of Sympathy is to share the Grief, which helps the Patient in bearing, and insensibly carries away a Part. But we are poor Comforters to one another; and sometimes we do but irritate and vex the Soul of the righteous; as Job's dear Friends did him; and yet meant well, for his best good. CHRIST

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is the *Friend* and *Comforter*! “*This is my Beloved and this is my Friend*, might the *Sisters of Lazarus* well say! and they did in effect say it! O how they flew to him and fell at his Feet! one gracious Look, Word, Visit of his is Support and Consolation indeed! He has said, and none besides Him can say it to a Soul, and that effectually; say and do it; — I will see you again, and your Heart shall rejoice, and your Joy no Man taketh from you.

Well did *Martha*, as soon as she heard that *Jesus* was coming, to go and meet him! and well did *Mary* to follow her quickly. The *Jews* tho't that she was going to the *Grave* to weep there! No, she went to HIM who is the *Resurrection and the Life*, for his *Divine Grace, Teaching and Comfort*: And so must we do in our Sorrows; and *CHRIST* is with us if we will but go to him: He comes to us in his *Ordinances*; he comes to direct and Support us in and by his *Word, Sacraments and Prayer*; he meets alike him that rejoices and him that mourns after a godly Sort; working *Righteousness* and remembering him in his *Ways*; and this is their Comfort in their *Affliction* if his *Word* does quicken them: He teaches by his *Spirit*, from his *Word*, how, we must improve and bear our Sorrows, glorify him under 'em and get the saving Good of them. — The *Shunamite* in her Sorrows went to the *Servant*, nor did she go in vain; go thou to the *LORD* himself! use his *Ministers*, use thy godly *Friends*, but look thro' 'em and above 'em unto *JESUS*! behold a greater than *Elisba* is here! his and thy *LORD* and Master! he will graciously receive thee at his Foot in thy greatest and most bitter Griefs, and not Suffer thee to be put away. II. Kings iv. 27.

3. *Christ's weeping with his pious Friends in their Mourning* teaches and commands us to *sympatbize and weep* with one another under *Bereavements*. His Example and his Law is *one*, "*Weep with them that weep*", Rom. xii. 15. This is his *Law of Love*, and we must *fulfill* it; *bear ye one anothers Burthens*, Gal. vi. 2. We are not like *Christ* if we are not *tender-hearted*. This is *pure Religion* in his Sight, to *visit the Fatherless and Widow* in their Affliction. This was the ancient Religion of *Job*, "*did I not weep with him that was in trouble?*" And his *Friends* return'd him this *Kindness of God*. The *Jews* acted as good *Neighbours* and true *Israelites* in visiting *Martha and Mary*. They had much to say to 'em of the *Piety* of *Lazarus*, and the Reason they had to believe it was well with him! much had they to say of the *Sovereignty*, *Holiness*, *Wisdom* and *Goodness* of *God*, in his ordering all Events; but much more of his *Covenant Mercy* and *Faithfulness* to them that *fear* him: They had much to say of *this World*, its *Vanity* and *Emptiness*; and more of the *Heavenly World*, its *Fulness* and *Eternity*! they had much to say for the *quieting* their grieving *Friends*, and more for their *quickning* to an earnest and diligent *Preparation* for their *own Death*! And if they knew *JESUS*, and his *Love* to the *Family*, and their *Interest* in Him, they had enough to do *only* to speak to them of *Him*; to whom they had *sent* and for whom they were *looking out*.

So let us be comforting one another with the *Comforts* provided for us in *Christ* and in his *Word*; and let us know from *Christ's Weeping* that *Sorrow* is *better* than *Laughter*, for by the *Sadness* of the *Countenance* the *Heart* is made better: The *Heart* of the *Wise* is in the *House of Mourning*; there was the *Heart* of *Christ*. They that are like him will be

be serious in a dying World, *sowing to the Spirit* in Tears; going forth weeping and bearing *precious Seed*.—And no Wonder that *Believers* are often in Tears, since Christ was so: It is enough for the *Disciple* that he be as his *Lord*: John xvi. 20. *Verily, verily I say unto you, ye shall weep and lament, while the World is rejoicing.*

Only see to it, O Mourner, that *Christ be thy Friend*, and thou a Friend to *Him*! If you are *reconciled to GOD* through the *Blood of his Cross*, your Tears will be *wip'd away*, and your Sorrow turned into everlasting Joys.—But see to it, that you are indeed *united to Christ by Faith*, and *devoted to him by Love*: Consent to be *his* for ever, and take *Him* for thine, in all his *Offices* and on his own Terms; and let thy *Heart be glad, and thy Glory rejoice.*

Gracious *holy Mourning*, after a *godly Sort*, will *never* be repented of. Do you mourn *spiritually*? Is it for your Sins? A *godly Sorrowing* unto Repentance? Do you mourn after *Christ*, and Grace and Holiness? After pardoning Grace and the Joy thereof? After *Communion* with God in every *Providence* and every Ordinance? And after the everlasting *Vision* and Enjoyment of Him in Heaven? “*Blessed are they that thus mourn for they shall be comforted.*”

And ever remember, that as the LORD has *wept* for thee, so he has *bled* for thee: He shed his *Blood* which is more than Tears: You must *remember his Death* as he has appointed you: If when they saw him *weep*, they said “*see how he loved him!*” Go thou and shew forth his *dying*, and rather say so: Yea say, *see how we ought to love him and remember his Love!*—Did He go to the *Grave* of

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his Friend to weep there? Go then to the *House and Table* of thy LORD, to pour out thy Soul to Him.

We have *much* to be forgiven us, and we should love *much*, and sorrow much for our Sins: Go in thy *Tears* to Christ and be much *beloved* of him. — “*Seest thou this Woman!* said he of *One* in her *Tears*, with great *Complacency* in her Person and *Penitence!* And, “*Woman, why weepest thou?* said he to *Mary* who was seeking him with *Tears*: The LORD will remember every *Tear* that is shed in the believing, penitent, thankful *Remembrance* of Him! And if he look upon the *Sinner* at his *Feet*, willing to wash 'em with her *Tears*, and wipe 'em with her *Hair*, he will not fail to say.—“*Let all be forgiven her, as she loveth much! thy Faith hath saved thee,* “*go in Peace.* In a Word, we must get our Souls washed white in the *Blood of the Lamb*, as ever we hope to have all *Tears* wip'd away from our *Eyes*.

But I know you are expecting now, that I go into a more special *Application* of my *Subject* to the great and *general Mourning* of the *Town*, as well as of this *Church and Congregation* through the *Week* past, on the *sudden Death* of your most dear and honoured *PASTOR*, the Reverend Mr. COOPER: — But with what Words can I represent or bewail the *Breach* which the most *wise*, most *holy*, most *gracious* SOVEREIGN GOD has made on us?—It is much like surprising and *astonishing* to us, as the dying of *Lazarus* was to his *Sisters*; after they had sent to *JESUS*, saying, “*LORD! he whom thou lovest is sick.*

It is the great *HEAD* of the *Church*, the *Shepherd and Bishop* of your Souls, that has taken away as
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with a Stroke his faithful *Servant* to his Reward and Crown : And while we have been *overwhelm'd* this Week with Grief, he has had an *abundant Entrance* ministred to him into the Joy of his LORD ; the *Fulness* of everlasting Joys.

The Duty we now owe to GOD and our own Souls, is to *search* and try our selves, and beg of GOD to shew us “ wherefore he is thus contending with us ? And to *turn* unto the LORD with Weeping and Supplication, and *rend* our Hearts before him.

I am a *Witness* to his *early*, serious and *steddy* Inclinations to serve GOD and his Generation, by his holy Will, in the Work of the *Ministry* ; and that in his *Childhood* he was in this a *Timothy*, that he knew the *holy Scripture* and studied his *Bible*, that he might be made *wise to Salvation* : All the while he passed his *School-learning*, and afterward at the *College*, his Soul appeared fix'd on *this*, as the *Needle to its Pole* ; even (as I may say) without a *Tremor* or *Variation*.

He was young when GOD took away his *Father*, on his Voyage to *London*, but it surpriz'd his dear *Mother* and me, and many others, to see how *religiously* as well as tenderly he minister'd then to her *Consolation*, through the Weeks and Months of her unspeakable Grief. He was indeed a *Barnabas* already, a *Son of Consolation* to her, through those dark Hours.—Not a *Samuel* could have been more to *Hannah* on a like *Bereavement*, than our Child Cooper then was to his lovely *Mother* ; the Woman (of whom I said to you on her Death) that one would have wish'd to be born of.

She saw with unknown Pleasure his Progress in *Learning* and *Scripture-Knowledge*; and gladly gave him his chosen Way, *lent him to the LORD*, gave him to serve at the Door of the *Tabernacle* all the Days of his Life. She could have said with Truth and Fervency, "*for this Child I prayed, and the LORD has granted me my Petition!* — for she kept her Chamber (I have heard) for six or more Months to preserve him.

His *profiting* at *School* and *College* was remarkable like his *diligent* Study: it was his Pleasure and Recreation to increase in *useful* Knowledge, while the *less* necessary Parts of Learning seem'd of little Account with him: He was always solid and grave; never the *dull* heavy or sour, but ever cheerly, pleasant and innocent.

He pass'd his *Youth* without a Spot that I ever heard of; he affected none of the *Gayeties* of Childhood tho' enough in the Way of them; they seem'd no Temptation to him, and he put away *childish Things* while a Child.

He came out at once, to a very great Degree, a *perfect Preacher*, when he first appear'd in the *Pulpit* at *Cambridge*, as Mr. President LEVERETT at the Time observ'd to me; and equally to the *Esteem* and even *Admiration* of the *Ministers of Boston*, the Dr. MATHERS, Mr. PEMBERTON, &c.

On the Day that he heard the *first Sermon* that was preach'd in *this House*, being then but *seven* Year old; he set himself to *read* like me as soon as he came Home; and I ought to *thank GOD* if I have serv'd any Way to the *forming him* for his since eminent *Pulpit-Services*, and in particular his
Method

Method of preaching CHRIST and Scripture : So a *Torch* may be light at a *Farthing-Candle*.

You all know that CHRIST has been the *Alpha* and *Omega* to him in all his *Sermons* ; for he found HIM to be the *first* and the *last* through the *Oracles* of GOD, the *Beginning* and the *End* of Scripture : And this led him strong into the *Calvinistic Scheme* betimes, because he judg'd it to be the very Scheme of the *Gospel* : He soon grew much a *Master* in it, and accordingly has been very *zealous* for it, as the *Doctrine according to Godliness*, and the *Truth in Jesus*.

As he had been a *Child* of this Church from *seven* Year old, so the *Brethren* with a general Consent concurred with me in my Desire of calling him to the *Pastoral Office* among us : And his natural Inclination to them and me, rather than to any other Settlement, was easy to be discerned.—Accordingly, he had near a *unanimous* Call, and with what *Solemnity* he gave himself to us by the *Will of GOD*, may be read in the printed Account of his *Ordination*.

With what *Light* and *Power* (by the Help of GOD) he has since continued to preach the *Doctrines* of Grace, with the *Laws* and *Motives* of the Gospel, is known to you all ; and he has finished his Course as he began it, desiring to know nothing among You *save JESUS CHRIST and him crucified*.

I early led him into all the *Families* of the Flock, the poorer and the rich, even before he was ordained ; and how he has visited them in their Sicknesses, received their Visits, directed your *Con-*
sciences,

sciences, warn'd the unruly, comforted the Feeble-minded, supported the weak, is known to many of You, who have flock'd to him for Counsel in the late Months of Conviction and spiritual Distress, which have come upon us through the Power and Mercy of the most HIGH.

He has indeed appear'd to me strong in the Grace that is in CHRIST JESUS ; as he was exhorted in the Day of his Ordination ; and from Year to Year waxing stronger and stronger, even to the Day of his Death ! very much a Pastor after GOD's own Heart ; from Love to JESUS CHRIST feeding his Sheep and Lambs : This you have all seen in his abounding Labours for the Good of Souls both public and private.

[His Sermons were well studied, smelt of the Lamp, and told us how well his Head and Heart had been labouring for us from Week to Week ; and how intent his Mind and Desire was, so to speak to us in the Name of GOD, and from his Oracles, as might best inform our Minds, strike our Affections and enter into our Consciences.

But when he led us in Prayers and Supplication, Praises and Thanksgivings to GOD, in one Administration and another, more especially of the Sacraments of the New-Testament, Baptism and the Lord's Supper ; then his Eminence appear'd, in such a Flow, Propriety and Fulness, as could not but often surprize the intelligent Worshiper, and bear away the spiritual and truly devout as on Angel's Wings toward Heaven. He came near to the Throne, and filled his Mouth with Arguments ; he was in his Element, and breathed his native Air ; I mean that of the New-Creature.]

In

In the *Pulpit* and out of it he was like *Phinebas*,
 “Zealous for his God, a faithful Reprover of Sin
 and earnest to make *Atonement* for it; and if in any
 particular point I could not act with him, yet he evi-
 dently appeared to me to act, as he profess’d——”
 as of Sincerity, in the Sight of God, and as his Con-
 science commanded him.

He neither sought *Glory* of Men, nor feared the
 Faces of a Multitude, nor did the *Contempt* of Fami-
 lies terrify him: He was endow’d and form’d to lead,
 advise and execute, and indeed was not easily turn’d:
 He thought, judg’d and fixt, and then it was hard
 to move him.

God pleas’d greatly to own his Ministry, pub-
 lick and private, for saving Good to Souls, and
 gave him many *Seals* of it, more especially (as he
 judg’d) of late Years; in whom he had much Joy,
 and they a vast Honour and Reverence for him:——
 And may they be his *Crown* in the Day of CHRIST.

He has been an Honour and Blessing to his Coun-
 try, and his Name will remain in high Esteem to
 future Times; more especially with this Church and
 to his own House; for whom his abundant and fer-
 vent Prayers have been ascending daily, which I
 pray God may be returning on us, like the Dew
 and Rain on the tender and on the mown Grass.

You have known his *Doctrine* and manner of Life,
 whose Faith follow, considering the End of his
 Conversation (as the *Apostle* speaks, Heb. xiii. 7, 8,
 9.) “JESUS CHRIST the same Yesterday to Day
 “and for ever! and be not carried about with
 “diverse and strange *Doctrines*; for it is a good
 “thing that the Heart be established with Grace, not
 “with

“ with *Meats*, which have not profited them
 “ that have been occupied therein. [There were in
 the *Apostles Days*, and so there are in *ours*, “ things
 “ of an *unsettling and distracting Nature* *, by which
 “ the Hearts of *Christians* are kept *fluctuating*, as
 “ the *strong Winds* *toss* the *Ships*, and sometimes
 “ drive ‘em from their *Anchors*, and *Split* ‘em on
 “ the *Rocks*.” — As the Apostle warns the *He-*
brews here, “ not to seek *Establishment* and *Peace*
 “ in their *Profession* of the Gospel, by joining the
 “ *Observation* of the *Ceremonial Law* with their
 “ *Faith in Christ*, in order to their *Justification*,
 “ *Sanctification*, and *Peace of Conscience*; so let us
 equally be on our *Guard* against the Errors on the
Antinomian Side, which by the *Subtlety* of Satan
 are *insinuating* themselves in too many Places thro’
 our *Provinces*, and in some Parts are threatening to
 break in like a *Flood* and *Inundation*: As Mr.
Tennent has given faithful *Warning* to the Churches †.

Mr. *Cooper* was as fix’d and firm against the
Spirit of Separation from the Churches of *New-*
England, which he judg’d to be strongly settled on
 the *Platform of Scripture*; as any *Rock* on our
 Coasts is *unshaken* by the furious *Waves* that only
 break themselves into *Foam* by dashing against it:
 And had he liv’d he would have been a most stren-
 uous *Opposer* of this Defection: But at the same
 Time he was immoveably *determined*, as we all
 know, that there *has been a remarkable Work* of
 God going on among us, by what he had seen
 with his *Eyes*, *had look’d upon*, and as it were
 handled, in the *Resort* to Him (and some other
Ministers of the Town) of a *Multitude* of Per-

* *Henry* in loc.

† The Necessity of holding fast the Truth.

sons, younger and older, under strong *Convictions*, Humiliation, Illuminations, godly Fear, with strong *Crying and Tears*; Faith, Hope, Trust, Joy, with strong *Reliance* on the *Righteousness of CHRIST* for Justification, and on the *ALMIGHTY SPIRIT of Grace* in a *Sovereign manner to enable* them unto all the *Duties* of a sober righteous and godly Life; to *work in 'em both to will and to do, to begin and carry on* his good Work in their Souls; and to *keep* them by his mighty Power thro' Faith to Salvation:—And among these there were *Numbers* overflowing with the *Jays and Comforts* of Religion, in the utmost *Abhorrence* of themselves and repenting as in *dust ashes*; while the *Love of God* seem'd to be *shed abroad* in their Hearts, in their fervent *Desires* after and *Pleasure* in the *Convictions* and *Conversion* of others:—The numerous *Instances* of this Nature, with whom he daily conversed, gave him abundant *Satisfaction* of the Presence and Power of the *SANCTIFIER* and *COMFORTER* in and with many of them.

I think my self also now called by the Providence of God to add,—that as I was my self struck with *Wonder* at what of *this Nature* occur'd to me two Years ago among the *young People of this Flock*, so the good *Fruits* of their abiding Profession unto this Day, in a discreet, meek, virtuous, *pious Conversation*, give me Satisfaction and Pleasure in them from day to day; while their exemplary Face of grave *Devotion*, and diligent *Attention* to the Word of God, on *Lords-days* and *Lectures*, are also *adorning to the Doctrine of GOD their SAVIOUR*:—May they be only *excited*, by my saying this, to a more *humble* circumspect Behaviour, with Care, Prayer and Fear, lest they yet *fail of the Grace of GOD in Truth*. — “ You are

“ *Witnesses* and God also, how *holily* and *justly*
 “ your dear deceased *Pastor* behav’d towards you ;
 “ affectionately *desirous* of you and willing to have
 “ *imparted* his *own Soul* to you with the Gospel,
 “ because you were *dear to* him ; you know how
 “ he *exhorted* and *comforted* and *charged* every one
 “ of you, *as a Father his Children* ; that you
 “ *walk worthy of* God, who hoth called you to his
 “ Kingdom and Glory, *I. Thess. ii. 7, — 12.*]

Mr. COOPER’s *Fame* for Piety and Learning, Zeal
 for God and Care for Souls, was just spreading a-
 broad, and bringing him into a large Correspondence
 with Persons of like *Character*, not only thro’ our
American Provinces, but also in *Great-Britain* : And
 the Tydings of his *Death* will be an unknown
Grief to many worthy Persons *abroad*, as well as
 unto us who knew his *Face*, and have sat under
 his *Ministry*.

He is gone from us in the *prime* of Life and Use-
 fulness, while his Strength was *firm*, promising many
 more Years of Service : Yet *twenty Years* past, and
 more, he was wont to tell me, that he expected to
 die before *forty* or *fifty*, as the House of his *Father*
 generally had done before him : And but a few *Weeks*
 past he said to several Persons in the *Town*, and to
some here present, that *Dr. Colman* would *live to bu-*
ry him ! — How far from your Heart or mine was
 any such *Tho’t* ! for with him I had deposited my
Will, in Hopes he might have liv’d to be a *Father*
unto mine after my Decease ! And as to my *Trusts*
 from abroad, I had inform’d the kind *Donors* Years
 ago, in how good and *faithful* and wise a Hand I
 should leave their Bounties, by the Will of God !
 — but how are my *Purposes broken* ? even the
Tho’ts of my Heart ! the wisest and *best* of them !
 and

and where is now my *Hope*? who shall see it? — God performeth the Thing that is appointed for me, and many such Things are with HIM! therefore I am troubled, at his Presence, and when I consider I am afraid of Him! — God maketh my Heart soft and the ALMIGHTY troubleth me! — I dare not go on, and say with Job, because I was not cut off before the Darkness! but this I can truly say, (as I said in Tears over the dear Remains on the Day of its Interment) that had I the like Confidence of my own actual Readiness to be offer'd, I had much rather for your Sake and the Churches thro' the Land, have chosen to die in his Stead; might he have liv'd to my Years and serv'd on to the Glory of God.

But what shall I say? He hath awfully spoken to me, and himself hath done it! I will go softly in the Bitterness of my Soul! yet stirring up (by God's Help) the poor Remain of the Gift that is in me! for God has not given us the Spirit of Fear, but of Power and of Love and of a sound Mind! — through your Prayer may this be renewed to me! and may the LORD grant it to you all, that we may not be ashamed of the Testimony of the Lord! but chuse to be Partakers of the Afflictions of the Gospel, by the Power of God; And may the merciful and gracious God in his Time repair the Breach.

The Residue of the Spirit is with HIM! he can yet revive us and make us to live in his Sight! he can renew our Days as of old, and give you such another Pastor after his own Heart! to feed you with Knowledge and Understanding! Pray ye therefore the LORD of the Harvest to thrust forth Labourers into his Harvest! O ask this with great Humiliation and strong Faith! daily and weekly,

every Family and Person *apart*, and also *together* with united Hearts, in the strongest Bands of mutual Love, let us beseege the Throne of our ascended compassionate SAVIOUR, for another like precious Gift from Him, as we have once received, *unworthy* as we then were.

And O might every Candidate for the Work of the Ministry among us, be in like manner looking unto JESUS to be *endued from on High!* and may the Ever-Blessed and Eternal SPIRIT who has condescended to rest, in very distinguishing Measures of Light and Zeal, on not a few of our ascended Fathers in Times past, form many *Elisba's* to succeed hereafter! and *divide the Waters* before them.

More particularly, may the Sons of the DECEASED rise up in the Spirit of their Father, for special Services to GOD in their Generation, and be publick Blessings! may they devote themselves to serve CHRIST in the World, and cry to Him *my FATHER, be thou the Guide of my Youth! my Fathers GOD and I will exalt him!*

May the most afflicted and comforted CONSORT of our dear Pastor find the Consolations of GOD yet more abounding to her! may she cast her Burden on the LORD, and find his Everlasting Arms underneath her! may she continue in Faith and Prayer, and find a gracious Deliverance in her Hour before her! may the JOY OF THE LORD which has been her strength in burying her Dead, still be so in the Hour of Travel! and she with her Seed (by the Grace of GOD) live so as to honour the Memory of the Dead in Times long to come.

In a special Manner may that Son of the Family, who has devoted himself to the *Work of the Ministry* by the Will of God, and is pursuing his *Evangelical Studies* for that End, be graciously accepted of God, and assisted in them; have his Heart fix'd and settled on right *Principles* and on right Ends; to minister unto the LORD as long as he lives, like a devoted *Samuel*; that he may both *save himself* and the Souls of others. May he ever have the *Example* of his *Father* before his Eyes day and night: May *He* and the other *Children* never forget his Counsels, Charges and Prayers for them: May he improve the singular *Advantages* he has above others, to come eminently *furnish'd* for Service to the Church of CHRIST, by his being *Heir* to the sacred *Treasure* of his Father's Writings; and ever piously remember of *Whom* he has received them! and the LORD God of his *Father* bless him, and make him *bumble, serious* and a *Blessing*.

And now my dear People, the *Families* of this *bereaved Flock*! what *Words* shall I chuse wherein to *bemoan* and comfort you! "I commend you
"to God and unto the *Word of his Grace* which
"is able to *keep* you, to *build* you up, and to
"give you an *Inheritance* among all them that are
"sanctified.

I thank God for all the *Honour and Affection* which you have always shewn to your deceased *Pastor* from the first Day of his coming to You in the Name of the LORD, and now more especially at his *Death*. You have honour'd your selves before all the *Churches* in your great and *universal* *Sorrowing* under the Stroke of God's Hand! and I trust it has been a *godly Sorrowing*, to *Repentance*,

tance, with many of you; and *will* be so more and more to You and yours! may the LORD return into your *Bosome*, and to your *Children*, all the Affection you *have* expressed, or may yet express to the Memory of the DECEASED, and to his *House*. — Well did you chuse to go in long *Procession*, the *higher* and the *less* together, before his DUST to the Grave, *who* has gone before You in a *shining Path* to the Heavenly Glory; and *done* so much while he liv'd to *carry* you and yours thither.

But O the *poor* and *sick* of the *Flock*! what will you do? now *He* is gone that was so *able* and willing to *visit* you; and knew where to *find* you, when you sent your *Notes*. How little can the Breach be repair'd to you, 'till God raise you some *other* Minister, alike able and spirited! my Heart bleeds for the *Sick* now their tender *Physician* is dead! — but CHRIST the Healer of Souls is *alive* and present for Evermore! and the *Word of the Lord* in your *Houses* and Hearts *endures* for ever! and I doubt not but the *dear* *Ministers* of the other Churches, who live nearest to you, will kindly *visit* and serve you upon your asking them.

Finally, God loudly calls us all into the *solemn Enquiry*, each *One* respecting himself! — “What is the *Voice of God* in this Providence to *me* and *mine*! — O how faithfully have we been taught the *Truth as it is in Jesus*! how often and awfully have we been *warn'd* by the Lips of the *Deceased*, that he *had not shunned to declare to us the whole Counsel of GOD*! that he had *deliver'd his own Soul*! as *Moses* went up into the Mount to *die*, after he had left *this* among his
last

last Words : “ Behold I have set before you
 “ *Life and Death, the Blessing and the Curse!* that
 “ you may *chuse Life.*” — How often has he
 clos’d his *awful Sermons* to us with like Words
 to those of the SPIRIT *unto the Churches*, by the
 Pen of the Apostle of Charity, the Beloved of JESUS,
 St. John : “ Remember how you have *received,*
 “ and *heard, and hold fast, and repent!* and if thou
 “ shalt not *watch* I will come upon thee as a
 “ *Thief,* and thou shalt not know *what Hour* I
 “ will come upon thee! — behold I come
 “ *quickly,* hold fast that thou *hast,* let no Man
 “ take thy *Crown!* Him that *overcometh* will I
 “ *make a Pillar* in the *Temple* of my GOD, and
 “ write upon him the *Name* of my GOD.

So the LORD *has done* by your blessed PASTOR,
 and thus He speaks to us from Heaven in his
Death! and the Lord grant to us now much of
 the blessed Influences of his HOLY SPIRIT, that
 we may *keep the Word of his Patience,* and
 that he may *keep us* in this *Hour of Temptation*
 that is come upon us, to *try us.* [The whole
Church of Christ seems to be in its *last,* the *La-*
dicean State; let us judge our selves whether it be
 not *ours!* may the most *gracious* part of that
last Epistle to the Churches come upon us, and
 may the *other* be prevented by the free and *Sove-*
reign Mercy of our GOD : “ As many as I love,
 “ I *rebuke* and *chasten!* be *zealous* therefore and
 “ *repent!* behold I stand at the *Door* and knock!
 “ if any Man *hear* my Voice, and *open* the Door,
 “ I will come in and *sup* with him and he with
 “ Me. He that *hath an Ear,* let him *hear what*
 “ the SPIRIT *saith unto the Churches.*]

My

My Brethren, the Voice of GOD to us this Day is, that we *bumble our selves* greatly under his holy Hand, which has brought us *low*, into the very *Dust of Death!* that he may raise and *exalt* us in his due Time.

At the same time GOD calls us to give *Glory* and thanks to his Name, that he was pleas'd to give us *such a Minister!* to endow such a One for us from on High! that He has made him what he *has been* to us and others! that He has *continued him* so long to us and to the *Town!* that it has pleas'd Him of his free Grace to make him so *extensive* a Blessing, and to so many of late under the *Impressions* of the *Word* upon their Souls.

And now let us examine and *judge our selves*, each one in *secret*, and refrain from judging others, ——— what we may have done to *forfeit* the Continuance of his Life and Ministry! to *provoke* the Holy GOD to take him from us! by not *duely prising* his Ministry, or not *profiting* under it as we ought! which alas! *who* of us have *duely* done?

GOD calls us therefore to *hear the Rod and Him* that hath appointed it! to hearken to the loud Voice of the *Angel* flying in the midst of *Heaven*, with the *Everlasting Gospel* in his Hand, to *preach* unto all them that dwell on the Earth, unto every *Nation* and Kindred, People and Tongue; “*Fear* “*GOD and give Glory* to Him, for the *Hour* of “his Judgment is coming on! and let it not be said of us, “*they repented not*, to give “him Glory! ——— The awful Voice of GOD
to

to us in this Providence is *that*, Jerem. xiii. 16. Give Glory to the LORD your GOD before he cause Darkneſs, and before your Feet ſtumble on the dark Mountains, and while ye look for Light he turn it into the Shadow of Death and make it groſs Darkneſs.

We are call'd to the moſt profound *Submission* under the mighty Hand of GOD ! to reſign and hold our Peace, as Aaron did, and the LORD was ſanctified, (i.e. glorified) by him before all the People, on the ſolemn and dreadful Day ! or as Eli long after, in a yet more trying Caſe answer'd, " *It is the LORD, let Him do what ſeemeth him good !* or as David teaches us, Pfalm, xxxix. *I was dumb, I open'd not my Mouth, becauſe thou didſt it.*

But O how wide did he open his Mouth in Prayer, at the ſame Time ? And ſo muſt we ! each one for himſelf and Houſhold, and all for one another ! — and for me (my Brethren) in a more ſpecial manner, in my Age and manifold Infirmities both of Body and Mind. Your Prayers I wou'd earneſtly beſpeak, in the Words of the Apoſtle to the Romans, xv. 30. " *Now I beſeech you Brethren, for the LORD JESUS CHRIST's ſake, and for the Love of the SPIRIT, that ye ſtrive together with me, in your Prayers to GOD for me ; that I may yet come to you with Joy and be reſreſhed ;* (which I thank GOD I am this mournful Day, by that endearing Concern and Diſtreſs for me, which I think you are univerſally expreſſing ! which ought to encourage my Heart and ſtrengthen my Hands, in a humble Reliance on GOD to be going on in the Service of your Faith. " *Now alſo when I am old and grey-beaded, O GOD forſake me not !*

Finally, and to have done, — Let every One of us, the *Elder and Younger*, the *greater and the less*, prepare to *die*; and to die *suddenly and insensibly* if GOD calls us to it. An *easy and happy* kind of dying to the gracious, heavenly and *prepared Soul*, whom GOD pleases thus to take away! as *two* now of my most *intimate Acquaintance*, and most *pious* in Life, have lately gone into the *Arms of Angels* *, without knowing that they were leaving the Body! — but O how much to be *dreaded* and yet *apprehended* is such a sort of dying by *secure and impenitent Sinners*, the *ungodly and profane*! who may well pray——“*from sudden Death good LORD deliver me!* or rather, “*for it good LORD prepare me, by a saving Change of Heart and Life passing on me.*

O how *few*, how *few* among the *Sons and Daughters of Men*, among the *professed Disciples of JESUS CHRIST, Ministers or People*, are in that *habitual and actual Readiness* for Death, which a *sudden and insensible* dying calls for, that it may be *safe and joyful*! yet who of *us* is there but may be *called to it*? we know not the *Day or Hour*. How tender, wise and gracious, as well as how *abundant* are the *Warnings* given us by our LORD JESUS in the *holy Gospels*, and by his *Apostles* in their *Epistles* to the Churches; “*Watch therefore, for ye know* “*not when your LORD cometh!* let your *Loins be* “*be girt, and your Lamps burning, and be ye as Men* “*that wait for their LORD!* that in whatever *Hour* “*of the Night* he comes, he may find you *ready!* “*blessed is that Servant.*

* Mrs. ROWE of Frome, and Mr. COOPER.

The LORD himself gave us this *Example* in the Days of his Flesh, “ *I must work the Work of Him that sent me while it is Day, the Night cometh wherein no Man can work !* “ *I walk to day and to morrow, and on the third Day I shall be perfected !* When JESUS therefore knew that his Hour was come ! — He knew his Time to an Hour, we know not the Hour nor the Day, nor is it fit we should.

Upon all, O let us *pray* and labour after a *State of Assurance !* the comfortable *Evidences* of the regenerate State, in the blessed and abiding *Fruits* of it. — Your deceased Pastor had it, and has in private told some of you, with a loving Air of *Reproof*, that you might more attain it, if you were *striving* for it lawfully. — Job in his deadly Grievs *knew that his REDEEMER lived*, and though after his *Skin Worms destroyed his Body*, yet in his *Flesh he should see GOD*, and his *Eyes should behold him* : And blessed Saint Paul could write to his *Friends*, “ *I am ready to be offered*, now the Time of my *Departure* is at hand ! I have *fought a good Fight*, I have *finished my Course*, I have *kept the Faith* ; and henceforth there is laid up for me the *Crown of Righteousness* which the righteous JUDGE will give me at that Day ; and not to me only, but to all those that love his *Appearing*.

But you must then *pray hard*, repent much, be strong in *Faith*, and love much ; *work hard*, praise and give Thanks, walk closely with GOD in *secret*, and watch unto *relative Duties* ; work *Righteousness* and be *rejoicing* therein, remembering

GOD in *his Ways* : And thus be giving *Diligence* to make your *Calling and Election sure* : Work out therefore your *Salvation with Fear and Trembling*, humbly *relying* on the SPIRIT OF GRACE, and *applying* to Him to *work in you both to will and to do, of his good Pleasure*. And GOD is able to make all Grace to *abound to you*, and to give you an *Al-sufficiency* (a most *strange and glorious Word*) in' all Things, to your *abounding* in every good Word and Work : *Amen*.

— May the GOD of all Grace, who has *called you to his eternal Glory by JESUS CHRIST* ; after you have *suffered a while*, make you *perfect, stablish, strengthen, settle you*, and to *his Name be Glory* for ever. And be *confident* of this very Thing, that *He* who has *begun his good Work*, will *perform* it to the *Day of CHRIST* : which *blessed Day* you must be *looking for*, and *hastning unto*, by Faith and Prayer, and in all *holy Conversation and Godliness*.

But be sure not to *take up* with a few *warm Workings* of Affection, which may be sudden and transient ; but see to it that the *Work* in Heart and Life be *solid, deep, abiding* ; even, calm, enduring, in *all the Fruits of Righteousness, which are through JESUS CHRIST unto the Praise and Glory of GOD*. For the *righteous shall hold on their Way*, and they that have *clean Hands* wax *stronger and stronger*.

Take up your *Cross* daily, and never be *weary* nor faint in your *Minds* ; but be *looking unto JESUS the Author and Finisher of your Faith* ; that of his *Fulness*, in whom it hath pleased the
FATHER

FATHER all should dwell, you also may receive
and Grace for Grace.

Now unto HIM that is of Power to stablish you
according to the Gospel, and the preaching of JESUS
CHRIST : according to the Revelation of the My-
stery, which was kept secret since the World began ;
but now is made manifest from the Scriptures of the
Prophets, according to the Commandment of the ever-
lasting GOD, made known to all Nations for the
Obedience of Faith ; to GOD only wise be Glory,
through JESUS CHRIST for ever. Amen.

F I N I S.

FATHER ALL THINGS BE WELL TO YOU AND YOURS

Now we have seen that the Father is Father to the Son
according to the Gospel and the preaching of Jesus
Christ: according to the revelation of the Holy
Spirit which was given to him from the Father
and now is made manifest from the testimony of the
Bible which is the foundation of the faith
for the Christian. We have seen that the Father
is the source of all life and all grace for the
Christian. We have seen that the Father is the
source of all truth and all wisdom for the
Christian. We have seen that the Father is the
source of all love and all joy for the Christian.

6 AP 64

F I M I 2

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